

THE
D. A N G E R
OF THE
Church of England,
FROM A
GENERAL ASSEMBLY
OF
COVENANTERS
IN
SCOTLAND.

Represented from their Principles in *Oaths*, and
late *Acts of Assemblies*; compar'd with their Practices in
these last two Years.

By a True Son of the Church.

L O N D O N :

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THE
ANNALS
OF THE
Church of England

GENERAL ASSEMBLY
GOVERNMENT
IN
SCOTLAND.

Extracted from their Principles in Obedience and
Fidelity to the Church of England.

By a Free Society of Clergy.

LONDON:
Printed for the Society, at the Hall near St. Paul's Church, by
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THE
DANGER
OF THE
Church of England,
From a General Assembly of
COVENANTERS
IN
Scotland, &c.

IN this Representation of the danger of the Church of *England*, from the *Scottish* Covenanters, we will make it appear, *First*, That they are by their Principles, obliged not only in *Scotland* to keep up their Covenanted

B

Presbytery

Presbytery to the Heighth, but also to endeavour to introduce the same in the Kingdoms of *England* and *Ireland*. *Secondly*, That they are at this time able to prosecute those *measures*, which were then followed for *that effect*: And, *thirdly*, that they are most willing to trace the footsteps of *their fathers*, if the King interpose not his Authority for the protection of those Episcopal Ministers whom the Government hath not depriv'd in that Kingdom; and for a Legal Toleration, for the Exercise of the Reformed Religion, unto all peaceable Dissenters.

For the first of these three. In the beginning of 1638. all the three Kingdoms enjoyed an Episcopal Government, and a Common Prayer, in the Church. In December 1638. the Scottish Presbyterians took both away in *Scotland*, without the King's Authority. and in their having neither Bishop nor Liturgy, they placed all the Reformation of the Protestant Religion. But they could not be secured of their being long without them, while the other two Kingdoms enjoyed them; and therefore when they Covenanted in Aug. 1639. in the very first Article of the Solemn League, in which they Swear to preserve the Reformed Religion in the Church of Scotland, in Worship and Government, they likewise bind themselves by Oath to Reform the Kingdoms of England and Ireland, in the same Points, and to bring the three Kingdoms to the nearest conjunction and uniformity in both. And what this Reformation of Worship is, and by what Government it is to be directed, which they vow to preserve among themselves, and to introduce among
us,

us, we cannot be ignorant, if we read the second Article of their Covenant, where they Swear unto an Extirpation of the Prelacy that is exercised by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiastical Officers depending on that Hierarchy. And what is meant in both those first Articles, by their sincere, real, and constant Endeavours, to reform the Worlhip and Government of the English and Irish Churches, according to the Pattern of the Scottish, is plain from the last Article, wherein they Swear to assist and defend all those that enter into the League and Covenant, in the maintaining and pursuing thereof; and that they shall not suffer themselves directly nor indirectly, by whatsoever Combination, Persuasion, or Ferrou, to be divided from their Blessed Union and Conjunction, whether to make defection to the Contrary part, or to give themselves to a detestable Indifferency or Neutrality in the Cause.

To pass from the consideration of the Covenant it self, let us see what interpretation, in this point, is given upon it, by the Solemn Acts of their General Assemblies.

That Assembly Convened at Glasgow, in the year 1678. asperseth the Common Prayer of that Kingdom with Popish Errors and Ceremonies, gross Superstition and Idolatry; Scandalizeth their Book of Canons, for establishing a tyrannical Power in the Bishops; and condemns their Book of Consecration, for settling Bishops, and Preaching Deacons in the Church, contrary (as they falsely affirm) to the Word of

Sess. 14.
Decr. 6.

Sess. 17.
Decr. 10.

God. Again, in their Condemnation of the five Articles of *Perth*, for observing the Festivals of our Blessed Saviour, and his Holy Apostles, for private Baptism, Communion of the Sick, kneeling at the Sacrament, and Confirmation; they inflict the Censures of the Church not only on those that Observe them; but likewise on all those that shall dispute for any of these Things.

Sess. 8. 17.
August.

And a fortnight before the Covenant was authorized in *Scotland*, in the year 1639. these three Books, and five Articles (but now mentioned) are rejected by the General Assembly then Convened at *Edinburgh*, as the Causes of all the Evils of their Church.

Sess. 23. Aug.
30. 1639.

Yea, and when the Earl of *Traquair*, his Majesty's Commissioner, read and gave in his Royal Masters Declaration, that his Consent to this their Act, imported no obligation to abolish the Episcopacy and the Liturgy in *England* and *Ireland*; and when he required to have this Declaration recorded among the Acts of their Church, the Moderator (in the Name of his Brethren) refused to grant Warrant for recording it, as not agreeable with a good Conscience.

Neither is it strange that the New-sworn Covenanters should thus behave themselves to that King's Commissioner, whose Declaration (read unto them in that very Session) concerning his consent to Presbytery in *Scotland*, expressed his Royal inclination for Bishops and Liturgies, when the abolishing of both these in all the three Kingdoms, was so chiefly intended by their Oath, that on such an Abolishment

lishment they Propheſied to themſelves that Scotland and England ſhould become one ſtick in the Hand of the Lord, that it might come to paſs that the Lord's Jeruſalem in this Iſland ſhould be a City of trembling, and a burthenſome Stone to all their Enemies round about.

Asſem. Answer
to the Asſem. at
Weſtm. Aug.
29. 1643.

King Charles the I. in his incomparable Book, confeſſeth, That ſo far reaſon of State did induce him, to approve the Government of the Church by Biſhops, above any other, as he found it impoſſible for a Prince to preſerve the State in quiet, unleſs he hath ſuch an influence upon Church-Men, and they ſuch a dependence on him, as may beſt reſtrain the Seditious Exorbitances of Miniſters Tongues; who, with the Keys of Heaven, have ſo far the Keys of the Peoples Hearts, as they prevail much by their Oratory to let in or ſhut out both Peace and Loyalty. This made him repent that he had conſented to the taking away of Epiſcopacy in Scotland; and for this reaſon (among others) he would not condeſcend to take it away in England and Ireland; whereupon the Scottiſh Presbyterians in their Zeal to promote this end of their League, In the Name of the Lord Jeſus, and in the Name of their whole National Church, which they repreſented, they made bold to warn his Maſteſty freely, that the Guilt which cleav'd faſt to his Maſteſty and his Throne, was ſuch as, if not repented of, could not but involve himſelf and his Poſterity under the Wrath of the everliving God, for his then reſiſting and oppoſing their Cauſe, which (in their Opinion) ſo much concerned the Glory of God. And if
his

Ch. 17.

Feb. 13. 1645.

(6)

his Majesty should refuse to hearken to their Counsel, they took God and Men to Witness, that they were blameless of the sad Consequences. In the mean time, they beseeched his Majesty to take notice that they were not flaggering, or fainting, through the diffidence of the success of their Cause, and Covenant of the three Kingdoms.

In this hope of success of their Cause, to get Presbytery settled in England and Ireland according to the Covenant of the three Kingdoms; when the Duke of Hamilton engaged the Loyal Party in Scotland, for the preservation of that King, Charles I. they remonstrate against the Duke's Engagement, upon this very account, (among others of the same Nature.) That in the Declaration for it, no mention was made concerning his then Majesty's giving Security by his Solemn Oath, under his Name and Seal, that he should for Himself, and his Successors, give his Royal Assent for enjoying Presbyterian Government in both Kingdoms, and that he should never endeavour any change thereof.

This Remonstrance against Duke Hamilton's Engagement, gave them the Name of Remonstrators, when but a few among them were called Publick Resolutioners, because of their complying with the publick Resolves of the Loyal Party. But lest it should not be a sufficient fulfilment of the last Article of their Covenant against Neutrality in this Cause, that they make such a Declaration to their Brethren at home; they therefore send another (the very next day) to their Brethren here in England, That

when

when they considered what great expence of Blood and Pains these Kingdoms had been at for bringing their Work of Reformation to such a length; and considering his then Majesty's adhering to Episcopacy, they trust that security would be demanded from his Majesty, for Religion, before he should be brought to one of his Houses in or near about London, with Honour, Freedom, or Safety. And but ten days after this Declaration to the Covenanters here in England, they send a Letter to that King himself in which Letter (by them called their Humble Supplication,) they tell him, *That it* Aug. 12. 1648.
had been his Wisdom in all that had befallen him, to read the righteous Hand of the Lord, writing bitter things against him, as for all his provocations; so especially for his having resisted their Work. And their Work which that blessed King resisted, was their settling of Presbytery in England; for which resistance, they (according to their Covenant) got him put to Death.

Thus, after the Murder of this Royal Martyr, they in their Covenanted Zeal for Presbytery, here in England, declare to his Son, King Charles the II. that his adhering to Episcopacy, and the Common Prayer, in the three Kingdoms, was nothing else but to oppose the Kingdom of the Son of God, and to Refuse that Christ should Reign over him and his Kingdoms, in his pure Ordinances of Church-Government and Worship. Aug. 6. 1649.

Thus it does appear from the Covenant and Acts of Assemblies, that the Scottish Covenanters are, by their Principles, obliged to introduce the Presbytery

Presbytery of *Forty Eight* into the Kingdoms of
England and Ireland.

In the second place, the *Scottish* Covenanters are
 able at this time to put in practice those Methods for
 introducing their Presbytery among us in *England*,
 which were prosecuted in the late times for that
 end. Acts and Letters, recorded in the Registers of
 the Assemblies of those Days, make this evident,
 beyond dispute; which for that purpose we shall
 at large set down.

And first the *Scottish* Covenanters may write in
 their Letter of Thanks to this King for their own
 Presbytery, their pressing Remonstrance to have
 it here among us, as well as their Forefathers writ
 to King *Charles I.* under this Title:

To the King's most Excellent Ma-
 jesty, The Hearty Thanks-
 giving, and Humble Petition of
 the General Assembly of the
 Kirk of *Scotland.*

OUR Hearts were filled with Joy and Gladness at
 the hearing of your Majesty's Letter, which was
 read once and again in the Face of the Assembly; every
 Line almost expressing such Affection to the Reformed

(a)

St. And. 27.
 July. 1642.

(a) Religion, and such Royal care of us, as we could require from a Christian Prince; or requiring so necessary Duties from us, as we are bound to perform as Ministers of the Gospel, and Christian Subjects; for which, as Solemn thanks were given by the Moderator of the Assembly, so do we all with one voice, in all Humility, present unto your Majesty the thankfulness of our Hearts, with our earnest Prayers unto God, for your Majesty's Prosperity, and the Peace of your Kingdoms; that your Majesty may be indeed a Nursing Father to all the Kirks of Christ in your Majesty's Dominions, and especially to the Kirk of Scotland; promising our most hearty Endeavours, by Doctrine and Life, to advance the Gospel of Christ, and to keep the People in our charge in Unity and Peace, and in all Loyalty and Obedience to your Majesty, and your Laws. Your Majesty's Commands to your Commissioner to receive from us our just and reasonable desires, for what may further serve for the good of Religion here; the Favours which we have received already; and your Majesty's desire and delight to do Good; expressed in your Letters; are as many encouragements to us to take the boldness, in all Humility, to present unto your Majesty, one thing, which for the present is the chiefest of all our desires, as serving most for the Glory of Christ, and that is, the Unity in Religion and Uniformity in Church-Government; which we have pressed as a Meen of a firm and durable Union betwixt the two Kingdoms; and without which, former experiences not only put us out of hope long to enjoy the Purity of the Gospel with Peace; but have also rendred the Reasons of our Hope and Confidence, as from other Considerations

(a) The King's expression in his Letter is this, Where any thing is amiss, we will endeavour a Reformation in a fair and orderly way; and where Reformation is needed, we resolve, with that Authority where with God hath vested us, to maintain and defend it in Peace and Liberty.

siderations, so from your Majesty's late Letter to this
 Assembly, that you will be pleased to settle this Blessed
 Reformation. And therefore we your Majesty's most
 loving Subjects, in the Name of whole Kirk of Scotland,
 represented by us, (b) upon the Knees of our Hearts,
 do most humbly and earnestly beg, That your Majesty
 in the depth of your Royal Wisdom, and from your
 affection to the True Religion, and the Peace of your
 Kingdoms, may be moved to consider, that the God of
 Heaven and Earth is calling for this Reformation at
 your Hands; and that as you are his Vicegerent, so
 you may be his prime Instrument in it. If it shall please
 the Lord (which is our desire and hope) that this Blessed
 Unity in Religion and Uniformity in Government shall
 be brought about, your Majesty's Conscience, in per-
 forming so great a duty, shall be a well-spring of Comfort
 to your self, your Memory shall be a sweet savour, and
 your Name renowned to all following Generations, and
 if the unhappy Commotions and Divisions shall end in
 this Peace and Unity, then it shall appear in the Pro-
 vidence of God, they were but the noise of many Waters,
 and the voice of a great Thunder before the voice of
 Harpers, harping with their Harps, which shall fill
 the whole Island with Melody and Mirth, and the
 Name of it shall be, The Lord is there.

This is the exact transcript of that Assembly's
 Supplication to King Charles the I. only that for
 Brevity some Personal things relating to his then
 Majesty, and the then Parliaments Declaration are
 omitted because they do not quadrat with the times.

In

In the second place, the *Scottish Covenanters* keep the same correspondence with their Brethren here, as was kept in the days of their Forefathers : And accordingly (as was done in the late times) grant so this effect, and in this manner :

A Commission for those that repair to the Kingdom of Eng- land.

THE General Assembly of the Kirk of Scotland, finding it necessary to send some Godly and Learned of this Kirk to the Kingdom of England, to the effect underwritten. Therefore gives full Power and Commission to Mr. &c. (a) Ministers, and to D. M. E. or L. Elders, or any three of them, whereof two shall be Ministers, to repair to the Kingdom of England, and there to deliver the Declaration sent unto the Parliament of England, and the Letter sent unto the Assembly of Divines now sitting in that Kingdom. And to propose, consult, treat and conclude with that Assembly, or any Commissioners deputed by them, or any Commissioners or Commissioners deputed by the Houses of Parliament, in all Matters which may further the Union of this Island, in one Form of Kirk-Government,

(a) For in this Consistory the *Mis. John* that is Minister, hath the precedence to his Grace the Duke, who is a Ruling Elder, or but a Caick join'd in Council.

(b) And tho' the Westminster Confess. avows the K's. Supremacy, which they do not own, yet they have chosen it in compliance with England.

(c) The Commission of the Kirk, is the great Committee of the General Assembly, which does all affairs when the Assembly does not sit.

one (b) Confession of Faith, one Catechism, and one Directory for the Worship of God, according to the Instructions which they have received from the Assembly, or shall receive from time to time hereafter, from the (c) Commissioners of the Assembly depured for that effect:

With power also to them, to convey to His Majesty the humble answer sent from this Assembly to His Majesties Letter, by such occasion as they shall think convenient, and generally Authorizeth them to do all things which may further the so much desired Union, and nearest Conjunction of the Churches of Scotland and England, conform to their Instructions before mentioned.

And if our Presbyterians here in England, should entertain the correspondence so far, as to Petition in any Letter, the concurrence of their Covenanted Brethren in Scotland, then, in that case, they probably will return such an answer, as was returned to our English Presbyterians, by the Scottish, in the year 1642. Dated at St. Andrews, July 22.

Right Reverend and Beloved in the Lord Jesus

Y Our Letters which came unto our Hands so seasonably, was not only acceptable unto us, but hath also encouraged us to renew, both to the Kings Majesties

Majesty, and the Houses (a) of Parliament, the de- (a) In their
 clarations of the Commissioners of this Kingdom for Unity Declaration
 in Religion. We cannot be ignorant, but the opposition of Parliament,
 from Satan and Worldly Men, in Kirk and Policy, Who knows
 will still be vehement as it hath been already, but we the Lord has
 are confident, through our Lord Jesus Christ, that the now some con-
 troverſie with
 prayers and endeavours of the Godly of both Kingdoms, England,
 will bring the Work to a wished and blessed issue. This which will not
 whole National Kirk is so much concerned in that Refor- be removed, till
 mation and Unity in Religion in both Kingdoms, that all, the Wor-
 without it we cannot hope, for any long time, to enjoy ship of his Name,
 our Purity and Peace, which hath cost us so dear, and and the Govern-
 is now our chiefest Comfort, and greatest Treasure, be settled accord-
 which one cause (beside the Honour of God, and the ing to his own
 Will (meaning
 Happiness of the People of God in that Kingdom) more to have nei-
 desired of us than of Justice, in made than sufficient ther Bishop
 nor Common
 Prayer.)
 to move us to contribute all that is in our power, for
 bringing it to pass. And since we have with so great
 liberty made our desires and hopes known, both to King
 and Parliament, it is a duty incumbent both to you and
 us, who make mention of the Lord, and are Watchmen
 upon the Walls of Jerusalem, never more to keep si-
 lence, nor to hold our peace Day and Night, till the
 Righteousness of Zion go forth as brightness, and the
 Salvation thereof as a Lamp that burneth. And if it
 shall please the Lord to move the heart of King and
 Parliament, to hearken unto the motion, for which end
 we have resolved to keep a Solemn Fast and Humilia-
 tion, in all the Kirks of this Kingdom (the mean by
 which we have prevailed in times past) we wish that
 the Work may be begun with speed, and prosecuted
 with

with diligence, by the joynt Labours of some Divines in both Kingdoms, who may prepare the same for the view and examination of a more frequent Ecclesiastical meeting of the best affected to this Reformation there, and of the Commissioners of the General Assembly here, that in the end, it may have the Approbation of the General Assembly here, and of all the Kirks there, in the best way that may be, we wish and hope, at last, in a National Assembly. Our Commissioners at Edinburgh shall in our Name, receive and return Answers, for promoting so great a Work; which we, with our Heart, and our Soul, recommend to the blessing of God. We continue,

Your Loving Brethren, and

Fellow Labourers.

And although the Oath of Supremacy be inconsistent with *Scottish* Presbytery, and hath been taken by many in this Kingdom of *England*, of all degrees and stations, yet the *Scottish* Covenanters, for curing that distemper of Malignancy, may Institute a Fast, of the same nature, and for the same causes, as made their Predecessors do it in the 6th of August 1642.

AG

**Act for remembring in Publick
Prayers the desires of the As-
sembly to the King and Parlia-
ment, and induction of a Pub-
lick Fast.**

THE General Assembly being desirous to pro-
mote the great Work of Unity in Religion, and
Uniformity in Church Government, in all these three
Dominions, for which the Assembly hath humbly sup-
plicated the Kings Majesty, and remonstrated their
desires to the Parliament of England, lest they should
be wanting in any mean that may Advance so Glorious
and so Good a Work, do Ordain, That not only the
said Declaration to the Parliament, and Supplication
to the Kings Majesty, shall be accompanied with the
earnest Petitions and Prayers of the whole Brethren,
in private and publick, for the Lords blessing thereunto,
according to the laudable custom of our Predecessors,
who in the year of God 1589, Ordains that the Bre-
thren, in their private and publick Prayers, recom-
mend unto God the estate of the afflicted state of En-
gland. But having just cause of fear, that the ini-
quities of the Land, which so much abound, may hin-
der this so great a Work, do also Ordain a Solemn Fast,

(a) For they *to be kept on the Second* (a) *Lords Day of September,*
 can Fast on a *for the Causes after specified.*
 ny day of the
 Week but on

Gross Ignorance, and all sorts of Wickedness amongst
 Friday; yea, *the greater part; Security, meer Formality and Un-*
 tho' it were *fruitfulness among the best, and Unthankfulness in all.*
 Good Friday, in
 Passion Week, they most then

make their
 Christmas, and *The Sword raging throughout all Christendom, but*
 Easter Dinner, *most Barbarously in Ireland, and daily more and more*
 in one, to a- *threatned in England.*
 void Supersti-
 tion.

That God may Graciously bless the Supplication of
the Assembly to the Kings Majesty, and their Proposals
to the Parliament of England, for Unity in Religion,

and Uniformity in Church Government, and (b) all
 (b) And some *other means which may serve for the promoting of so*
 of those means *great a Work, and the advancement of the Kingdom*
 were the Co- *of Christ every where.*
 venanted Ar-
 my against
 K. Ch. I.

That God may powerfully overturn all Wicked
Plots and Designs of (c) *Antichrist, and his Fol-*
lowers, and all divisive Proposals against the course
of Reformation.

(c) For in the
 Divinity of
 these Saints,
 every Bishop
 is a limb of
 Antichrist.

And since the *Scottish* Test hath produced in the
 Minds of all their Nobility, Gentry, and the sub-
 stantial part of their Commons (out of the Five
 Western Shires) mighty aversion to such a Fast, yet
 the *Scottish* Covenanters, for having the more
 unanimous Concurrence among themselves, to in-
 troduce

introduce Presbytery among us again, they may renew their Solemn League, as it was for the same effect renewed by the Assembly at Edinburgh.

Sess. 6. August 8. 1642.

Acts for Subscribing the Covenant.

THE General Assembly considering the good and pious Advice of the Commissioners of the last Assembly, upon the 22^d of September, post meridiem, recommending to Presbyteries to have Copies of the Covenant, to be subscribed by every Minister at his Admission; doth therefore ratifie and approve the same. And further Ordains, That the Covenant be Reprinted, with the Ordinance prefixed thereto; and that every Synod, Presbytery and Parish, have one of them bound in Quarto, with some blank Paper, whereupon every Person may be obliged to subscribe: And that the Covenants of the Synod and Presbytery, be kept by their Moderators Respective;

D

This is their Covenant with the Lord, which shall never be forgotten. Gen. Assen. Edinb. Aug. 19. 1643.

of

of Universities by their Principals; of Parishes by their Ministers; with all carefulness. And that particular account of Obedience to this Act be required hereafter, in all Visitations of Parishes, Universities, and Presbyteries, in all Tryals of Presbyteries, and Synods Book's.

The General Assembly considering that the Act of Assembly at Edinburgh 1639. August 30. injoyning all Persons to Subscribe the Covenant, under all Ecclesiastical Censures, hath been obeyed; therefore ordains all Ministers, to make intimation of the said Act in their Churches, and thereafter to proceed, with Censures of the Church, against such as shall refuse to Subscribe the Covenant. And that exact account be taken of every Ministers diligence herein, by their Presbyteries and Synods, as they will answer to their General Assembly.

And if after the renewing of the Covenant, the Men of Honour and Conscience will yet avoid the taking it, then in that case, the Scottish Covenanters may (as their Forefathers 1644. did before them) get another Act pass.

Against

Against secret Disaffecteds of the Covenant.

THE General Assembly understanding that divers Persons, disaffected to the Solemn League and Covenant, of the three Kingdoms, do escape their just Censure, either by their private and unconstant abode, in any one Congregation, or by secret conveyance of their Malignant Speeches and Practices, therefore Ordains all Ministers to take special notice, when any such Person shall come within their Parishes, and so soon as they shall know the same, that without delay they cause warn them to appear before the Presbyteries, within which their Parishes lyes, or before the Commissioners of this Assembly, appointed for publick offices, as they shall find most convenient; which warning, the Assembly declares shall be a sufficient Citation unto them. And in like manner, that all Ministers and Lay-elders, inform the said Judicatories Respective against every such disaffected Person, altho without their own Parish, so soon as they shall hear of them. And the Assembly Ordains the said Commissioners, not only to proceed to Tryal and Censure of such disaffected Persons, but also to take a special account of the diligence of Ministers, Ruling-elders, and Presbyteries, herein Respective.

Judge from this Act, betwixt the Popish, and the Fanatick Inquisitions:

D 2

After

After the Covenant is thus renewed, and so rigorously enjoyn'd, matters at length are ripe for the Uniformity betwixt both Kingdoms in Church Government and Worship; and therefore, according to the Example given to them 1645, the *Scottish* Covenanters may give out their

Solemn and Seasonable Warning to the Noblemen, Barons, Gentlemen, Burroughs, Ministers and Commons of *Scotland*; as also to their Armies without, and within the Kingdom.

This Warning was dated 12 Feb. *Post meridiem*, *Sess.* 18. and because it takes up two Sheets and an half, in the Book of the Acts of their General Assemblies, and is therefore too long to be here inserted *verbatim*, therefore (in their own Words) you may take its substance.

(a) In defeating two Armies of K. Ch. the First, one commanded by the M. of Newcastle, the other by P. Russell.

AS for our part, our Forces sent unto that Kingdom (meaning England) in pursuance of the Covenant, have been so (a) mercifully and manifestly assisted and blessed from Heaven, that we have what

to answer the Enemy that reproacheth us concerning that business, and that which may make Iniquity herself to stop her mouth. But which is more unto us than all Victories, or whatever Temporal Blessing, the Reformation of the Religion in (b) England, and Uniformity therein betwixt both Kingdoms (a principal end of the Covenant) is so far advanced, that the English Service-Book, with the (c) Holy Days, and many other Ceremonies contained in it; together with the Prelacy, the Fountain of all these, are abolished and taken away. In this we rejoice, and will rejoice, that the Lord Jesus Christ is no loser, but a Conquerour; that his Ordinances take place, that his Cause prevail-eth, and the Work of his Purging and Building the Temple goeth forward, and not backward. But besides the defection of many of this Nation, under our Prelates, from our first National Covenant (a sin not forgotten by God, if not repented of by Men as well as forsaken) our later Vows and Covenants have been also foully violated, by not contributing our uttermost assistance to this Cause, with our Estates and Lives, and by not endeavouring with all faithfulness, the discovery, tryal, and deserved punishment of all Malignants. The duties of Humiliation, Repentance, Faith, Amendment, though the principal, yet are not all which are required at the hands of this Nation. But let all sorts of people, both high and low, in this Kingdom, call to mind the Solemn Covenants, and pay their Vows unto the most high; and namely, that Article of our (d) first Covenant, which obligeth us not to impede nor hinder any such Resolution, as by common consent shall be

(b) Here is plain Language, and home to the purpose.

(c) Especially Christmas,

which they condemn'd as Superstitious, by their Act of the very next day after this warning was given, 13 Feb. 1645.

(d) By the first Covenant they mean that call'd the National Covenant, and which was fram'd in K. James VI.

Reign. And by the second Covenant, they mean their solemn League, which was not contriv'd for that one Nation, as the first was, but for all the three United Kingdoms.

be found to conduce for the ends of the Covenant. In our last Covenant, there is another Article which we wish may be well remember'd at this time, namely, That we shall assist and defend all that enter unto this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves, directly or indirectly, by whatsoever combination, perswasion, or terror, to be divided or withdrawn from this blessed Union and Conjunction, whether to make defection to the contrary part, or to give our selves to a detestable indifferency, or neutrality in this Cause; according to which Article, Mens reality and integrity in the Covenant will be manifest and demonstrable, as well by their Omissions, as by their Commissions. Whoever he be that will not adventure his Person, or put out those who are under his power, or pay Contributions for the maintenance of the Forces, must be taken for a Malignant and Covenant-breaker, and so involved both in the displeasure of God, and Censures of the Kirk.

After this Solemn warning is given by the Covenanters of Scotland, that it may have the better effect towards the overthrow of our Episcopacy, and the abolishing of our Common Prayer in England, they may, after the example of the Men of Forty Eight, get an

Act

Act for Censuring Ministers for their Silence, and not speaking against the Corruptions of the Time.

THeir Act of this Title was made in the General Assembly, of the year 1648, at *Edenburgh*, 3 Aug. ante meridiem, Sess. 26. And it particularly ordains, *That the main current of Applications in Sermons may run alone, against the Evils that prevail at home; and namely, against the defection from the League and Covenant; against the unlawful engagement in War, (a) and unjust Decrees* *Established by Law, and against the Plots and Practices of Malignants.* And in the conclusion of this Act, they Ordain, *That in case any Minister for his freedom of Preaching, shall be in the face of the Congregation, or elsewhere, upbraided, rail-*

(a) And by their Act July 28. 1648. all Decrees even of Parliament are unjust, if established without their consent, when they concern the common Cant of the Covenant.

ed at, mocked or threatned, the Presbytery of the Bounds, shall immediately pursue the Offendor ; and whoever he be, charge him to satisfie the Discipline of the Church by publick Repentance, which if they do not, or refuse to do, that then the Presbytery proceed to Excommunication against him.

And when the *Scottish* Covenanters have proceeded thus, out of Zeal for Uniformity of Presbytery in both Kingdoms, in imitation of what was done by their Predecessors, they can shew their Zeal in

A Brotherly Exhortation from the General Assembly of the Church of *Scotland*, to their Brethren in *England*.

THIS Exhortation of their Predecessors was dated *August 1649, Sess. ult.* And passing over the Preface thereof, which considereth the Troubles which then oppress these Kingdoms,

doms, as Gods Judgments for the breach of their Covenant, for Duke Hamilton's Engagement for his Royal Masters Service, and for the (b) Liberty of Conscience to Protestant Dissenters. And passing over, that in all these Troubles, the thing which griev'd them most (to speak in their own Words) was, That there was Interruption in the building of the Lords House in England: And passing over their Reproof to the Covenant-breakers, and their high Commendation of those who kept it, the Exhortation to them here in England is in the last Paragraph *verbatim*. Thus,

(b) Which in their Declaration 20 Aug. 1647. they call A Liberty of Error, Scandal, Schism, Heresie, dishonouring God, opposing the Truth, hindring Reformation, and seducing others.

As we shall ever (God willing) be mindful of our Duty to the faithful that adhere to the Covenant in England, having them always in our Hearts before the Lord, so we desire to be refreshed with their Sincerity and Boldness in the Cause of God, according to their places. This is the time of their Tryal, and the hour of Temptation among them; blessed shall they be who shall be found following the Lamb, and shall not be ashamed of his Testimony. We know in such dark Hours, many are drawn away with the multitude, when the Lord will again Purge and make White; and we

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doubt not but many such are in England, whom the hold and clear Preaching of Christ may reclaim; much therefore lyeth upon the Watchmen at this time, that their Trumpet may give a certain and distinct sound, warning and exhorting every one, as those that must give account, and blessed shall those Servants be, who shall be found faithful in their Lords House, distributing to his Household what is meet for this Season, and can say they are free from the Blood of all Men, having shewn them the whole Counsel of God, being in nothing terrified of the threats of their Adversaries; and blessed and happy shall that People be, that walk in the Light, holden forth by them, and stay upon the Lord in this dark time, hearkning to the voice of his Servants, and walking in the light of his Word, and not in the sparks of their own, which will end in sorrow. How unexcusable will England be, having so foully Repolted against so many fair Testimonies, which the Lord Christ hath entred as Pro-

testations

restations to preserve his Right, in these ends of the Earth, long since given unto him for his possession, and of late confirmed by Solemn Covenant. Christs Right to these Kingdoms, is surer than that he should be pleaded out of it by pretended Liberty of Conscience, and his begun possession is more precious to him, than to be satisfied with a dishonourable Toleration. All that yet we have seen, doth not weaken our confidence of the Lords Glorifying the House of his Glory in these Lands, and of his Sons taking unto him his great power, and reigning in the beauty and power of his Ordinances in this Island. His Name is wonderful and so also his Works, we ought not therefore to square them according to our line, but leave them to him who hath the Government laid upon his Shoulder, all whose ways are Judgment, and whose ruling these Kingdoms had never yet reason to decline. It is good for us to be steadfast in our Duty, and therein quietly to wait and hope for the Salvation of God. The word of
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promise is sure, and hath an appointed time, that he that will come shall come, and will not tarry. There is none hath cause to distrust the Lords Word to his People. It hath often to our Experience been tryed in the fire, and hath ever come forth with a more Glorious lustre. Let not therefore these that suffer in England cast away their confidence, they are not the first who have needed patience after that they had done the Lords Will. But let them strengthen the weak hands, and confirm the feeble knees, and say to the fearful in heart, Be strong, fear not, behold your God will come with Vengeance, even God with a recompence, he will come and save you. Now the Just shall live by Faith, whereas those that draweth back, or becometh luke warm in the Lords work, his soul shall abhor them, and he shall spew them out of his mouth. But we perswade our selves of better things of these our brethren in England; and prayeth that the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd

promise

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Shepherd of the Sheep, through the blood of the everlasting Covenant, may make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight through Jesus Christ, to whom be glory for ever. Amen.

These are the Methods taken by the Fathers, which the Children of the Covenant may use at this time for introducing (a second time) their Presbytery among us. They may Petition the King that now is, for Uniformity in Church-Government in all the three Kingdoms. They may send up to our Dissenters in *England*, some Commissioned to treat for that effect. They may encourage our Dissenters, with their Letters, promising assistance in that common concern. They may appoint a Publick Fast to amuse the people of *Scotland*, with the apprehensions of Piety in the Work. After that, they may have the Covenant renewed, and disaffecteds of that Oath punishable. Then they may give out their warning to all sorts of people among them, against Neutrality, in the prosecution of this part of the Covenant. Then Ministers for silence at this Neutrality may be inflicted with Censure. And after all, their Brethren in *England* may be exhorted to Zeal, and against Toleration. And therefore nothing is wanted to represent the danger of

of our Church of *England*, from the *Scottish* Covenanters; but to demonstrate in the conclusion, That as they are obliged by their Principles and Oaths to ruine her, and as they are able to follow (for that effect) the Methods which their Predecessors took, so they are willing to do it.

In the third place, That the *Scottish* Covenanters are willing to ruin this Church of *England* (by the same methods) is evident from their practices in these three last years. For they who from a Zeal for the Covenant, so early petitioned the King for Presbytery in *Scotland*, will for the preservation thereof address to him again, that it may be established in *England* and *Ireland*: They who after Sermons in their publick meetings use to send up prayers to God, *that the work which they have begun in Covenanted Scotland may be perfected in the other two Kingdoms*; will not fail to send up Commissioners hither for that effect. They who last year procured from the Estates of that Kingdom assembled in Parliament, thanks to the Rabble whom they themselves had hunted out, against many faithful Ministers; will not fail this year to promise their assistance to the Dissenters here. They who have already kept a fast in *Scotland* for their *falling from their first Love* (meaning their Love of Presbytery) will certainly institute another at this time, that the King and this Kingdom may fall in Love with it too. They who have refused to baptize children when their Parents refused to abjure the *Scottish* Test (because that abjures the Covenant) cannot but renew the solemn League,

League, and persecute those who disaffect it. And they whose Doctrine hath been these two last years that the *Scottish* Nation hath not (under Bishops) heard the Gospel these 28 years; will not fail to exhort against all Neutrality of Covenanters, and to censure thus their Ministers who do not preach against such Defection. And after all, they who have already excited the *Western* Zealots of this Kingdom to affront the first *Petrels* of their Nation, for inviting her late Episcopal Pastor to preach in her Graces Palace; (when some of their own number had declined to do it) are certainly averse from all Toleration, even to peaceable Protestant Dissenters.

FINIS.

*Advertisement of Books lately Printed for Tho. Bennet,
at the Half-Moon in St. Paul's Church-yard, and
John Howell, Bookseller in Oxon.*

A Critical History of the Text of the New Testament, which is firmly Establish'd by the Truths of those Acts, in which the Foundation of Christian Religion is laid, by Father Simon.

Dr. Adeggats Sermon before the King and Queen at Hampton-Court, July 14th. 1689.

—his Sermon before the King and Queen at Windsor-Castle, Sept. 21. 1690.

An Account of the Proceedings of the Right Reverend the Lord Bishop of Exeter against Dr. Bury, &c. at Exeter College in Oxon. Edgeth with the Censure of the University of Oxon, upon the Naked Gospel; Published by Dr. Bury.

A True Narrative of all the Proceedings against the Lord Bishop of London, in the Council-Chamber at White-Hall, by the Lords Commissioners appointed by His Majesty, for Ecclesiastical Affairs.

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